THE PACIFIC

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THREE SINGERS.

I and the bird,
And the wind, together,
Sang a supplication
In the winter weather.

The bird sang for sunshine;
And the trees for winter fruit,
And for love in the spring time
When the thickets shoot.

And I sang for patience
When the teardrops start,
Clean hands and clear eyes,
And a faithful heart.

—Arthur C. Benson.

THE PACIFIC

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(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed)

W. W. Ferrier, - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

WHAT SHALL WE DO WITH OUR MILLIONAIRES?

Dr. Herbert S. Bigelow of the People's Church, Cincinnati, spoke on Sunday, March 10, in the Free Synagogue in New York City, on "What Shall We Do With Our Millionaires?" One of his suggestions was that their great wealth be so taxed that the major part accruing therefrom be turned into state and national treasuries for the common good.

Perhaps the thought in the minds of some of our readers is that such action would be confiscatory and wrong. Be that as it may—no one can read the signs of the times as indicating anything other than that an era of much greater equality is to come soon. Men and women in all ranks of life are becoming imbued more and more with the spirit of service as it was in the Man of Nazareth; they are realizing as never before that life consists not in getting, but in giving; that nothing, according to the teachings of Jesus, should be for the profit of the few, but of the many.

Charles P. Steinmetz, a man who was chief engineer of the General Electric Company for many years, wrote recently: "Personally I have no fault to find with existing society; it has given me everything I wanted! I have been successful professionally, in engineering, and have every reason to be personally satisfied. And the only criticism which I can make is that I would far more enjoy my advantages if I knew that everybody else could enjoy the same."

Mr. Steinmetz isn't a millionaire; but there are not a few millionaires who are unable to enjoy their millions because they see so many all around them in pitiable conditions. And the struggle to acquire and to hold is wearing many a life out. A New York millionaire declares that the rich with their heavy responsibilities are not so well off as the poor. A writer in the Christian Endeavor World remarks that every poor man believes exactly the opposite. Now, what is needed is for all to pray the prayer of old, "Give me neither poverty nor riches," and devote their lives to bring about conditions that will make that average state speedily not simply a realizable ideal but a reality.

The nineteenth century was a century of millionaires only in part; the twentieth will be also a century of millionaires only in part.

The day is not far distant when men will not care to be millionaires. They will see something so much more desirable than the millionaire condition that all its lure and winsomeness will fade away. They will realize that the way to "own all things" is not to amass for self, but to live an unselfish life in and for the community of the unselfish. And they will not only realize this, but they will become the dynamic for its accomplishment.

Mr. Ogden Armour remarked not long ago that he could not step aside from his business cares, that there were thousands of men linked up with him, that he owed something to them. It was a fine remark, but it did not go far enough. When Mr. Armour realizes that it is not only incumbent on the man of wealth to aid in keeping the wheels of industry turning but also to see to it that the toilers receive a more equitable share of the profits than many capitalists think them to be entitled to, he will make another remark relative to duty—the duty of all employers.

THRONES AND SYSTEMS TOTTERING EVERYWHERE.

The downfall of autocracy in Russia is the first of many changes that are to be wrought out in Europe by the war—and not only in Europe but in America and throughout the world. We say the first of many changes in Europe! That is hardly correct! Changes almost as remarkable have already occurred in England. Aristocracy has toppled there as autocracy has in Russia.

The throne from which it has fallen was not just like the one in Russia from which autocracy has fallen, but it was a throne nevertheless.

In a book that was published in 1913 Dr. Brierley told of the blight that the Aristocracy had been to England, saying among other things that it was to this influence that the Englishman is a landless man, that while France possessed her millions, strong in the sense of property and independence, the English people robbed of their heritage in the country by Commons Enclosure Acts and other methods of spoilation, had been driven into the towns there to wither from lack of fresh air "dwindle before our eyes, with a starvation wage, with no interest in the soil they till, the forlornest of mortals."

John Morley, writing on Turgot, is quoted as saying that "titular aristocracies postpone the larger interests to the narrow interests of their order." And Brierley continues: "The sentence is an apt summary of the procedures of our hereditary Chamber. The story is one of stubborn resistance to every endeavor after social and economic betterment. Religious liberty, extension of the franchise, reform of our barbarous criminal law, factory acts, poor law reform—all these endeavors after justice and humanity have found in the upper house a giant Maul who barred their progress, who marred where he could not destroy." And Brierley asked in all seriousness, "What, after all, is the use of our present-day aristocracy? What is their reason for being?"

The war is destroying that system, long a blight on England. It is opening up the way for democracy to have sway, and to every man the door of opportunity. And not only in England, but in every part of the British empire glorious things are dawning.

And in Germany—we are told by no less a personage than Chancellor von Bethmann Hollweg that safety for the empire lies only in giving the people in general equal co-operation in the administration of affairs. And, woe to the statesman, he says, who does not recognize the signs of the times.

This war means more freedom in Germany under the monarchy, better things for the average man than have

come as yet through monarchial socialism, or it means the downfall of the monarchy.

What is the call in our own land? It is to make our democracy a reality—something more than a name. We must spiritualize it—must weave the principles and teachings of Jesus into the whole fabric of human life, build here the kingdom of fraternity long foretold.

PACIFIC COAST NOTES.

The New York Christian Advocate is of opinion that Protestant Christianity in San Francisco, with an enrollment of 15,713, "must me very pure and earnest to answer even as 'salt in this city."

Bishop McDowell of the Methodist Episcopal Church will give the Yale Lectures this year. Theme: "The Good Minister of Jesus Christ." He is the first Methodist selected for these lectures since Bishop Simpson gave them.

The Stanford University Library ranks as eleventh in size among the university libraries in this country. An endowment of $500,000 makes possible the addition of ten thousand books a year. Work on a new library building will begin soon. It will cost half a million dollars, and will be the central and most imposing feature of Stanford's new second quadrangle.

The new library building in San Francisco is of modified classic style, 345 feet in length and 180 in width. The exterior is of granite. The entire cost was a little over two million dollars. The original bond issue for the library was $1,647,000; and Andrew Carnegie gave in addition $370,000. The site cost $123,000. The ultimate book capacity is 500,000.

The California Christian Endeavor Convention will be held in Los Angeles the last week in June. Immediately at the close of the convention a special train will leave for New York, carrying the California delegation to the International Convention, which begins in that city on July 4. This train is scheduled to make the fastest time ever recorded between Los Angeles and New York.

The new reading room in the addition to the library building of the University of California will be on the east-side second floor, and the outlook will be on the Campanile. It will accommodate 300 persons. The seating capacity of the reading room in the part of the library building first constructed is 500. The book storage capacity of the building is approximately a million and a quarter, but shelves are to be provided at present for 600,000 volumes.

"What does the Church gain by divorcing itself from or being hostile to the world-movements that are moving toward control?" asked the Rev. Ray F. Carter of Los Angeles, in a recent sermon. "These movements proceed anyway, since they are rooted in a developing democratic spirit which cannot be successfully opposed. All that the Church accomplishes by putting itself outside is its own isolation and helplessness. Its ministry is then confined to those who are practically negligible quantities in the great struggle for world control. Christian men and women, if they believe in their religion as a world influencing, necessary and vital element, can render no finer service to mankind than to make themselves indispensable helpers in the great movements that are in the saddle. They can inject into them the one element that is lacking. These movements may issue, without the moral passion and religious insight of truly spiritual people, in a hard, loveless materialism, or with them they may bring forth that new era for which the world longs with increasing earnestness."

Speaking recently on "Brittling Sees It Through," the Rev. W. B. Thorpe, pastor of the First Congregational Church of San Diego, remarked: "The beautiful and significant thing about this book is that it shows this representative, advanced thinker, socialist, feminist, agnostic, reaching in his own life for the living Christ, and finding him and confessing him before men as the one thing needful. That is the spiritual message of the book. It is a confession of Christ, and of Christ not simply as teacher but as saviour. To that old question, Why did the creative power make a world in which such terrible things as this war could happen? Why are they permitted to be? he returns no answer whatever. That is a question we had better let alone he says. It is not for us. And I think most of us have come to just about the same conclusion. There is no answer that the human mind is able to frame or conceive to that question. But the difference between this writer and the generation of Spencer and Matthew Arnold is that they were ready to stop there and have no religion, but just ethics; while in the light of the spiritual experience of the war Mr. Wells finds himself compelled by his heart to go farther and to reach for something which, when he has found he sees to be none other than the Christ himself—the Christ not merely as a historical character nor as a theological dogma, but as the living helper and savior of the world—the captain of humanity in its great upward struggle.

Last October the City of Los Angeles passed an ordinance creating a Social Service Commission of five persons to take the place of the old Municipal Charities Commission. The change in the name is indicative of a desire to not only give charity where needed but to make charity unnecessary if possible through wise planning and effective organization. The new commission has as one of its functions the oversight of all private charitable institutions. It also encourages the organization of new social agencies where needed, to collect statistics, to survey the entire field of charities, to ameliorate and to prevent unemployment by community planning, etc. Professor Bogardus of the University of Southern California is president of the commission. Two of the members are women, one is a lawyer, and one a minister. Rev. Ray F. Carter, pastor of the Hollywood Congregational Church, was nominated by Mayor Woodman to fill a vacancy on the commission and the nomination was confirmed by the City Council on March the 8th. Mr. Carter has been identified with the City and County Charities for more than a year. When the county called a new director of its charities Mr. Carter was one of seven citizens invited by the director to assist in organizing the amalgamated charities of city and county.

OTHER CHURCHES.

A writer in the Toronto Daily Globe mentions the Rev. Dr. Jowett of New York as saying that he was becoming less and less a denominationalist and more and more desirous of living for the whole Church. In the course of his remarks Dr. Jowett said that to read "The Presbyterian" one would never dream that there was such a Church as the Anglican; and to read an Anglican paper it would be impossible to believe that there is a Baptist; and to read a Baptist paper gives no idea that the Salvation Army exists. And so, says the Globe, he pleaded to be

allowed to see the larger world, and not to be occupied solely with the concerns of his own Church. And the comment by the Globe is: "This is a good idea, which Church papers should consider with great care. It would be a delightful things to see in the various denominational journals week by week a column dealing with the news of other Churches, under some such heading as 'Our Neighbors.'"

The Pacific is one of the few church papers giving considerable attention to the leading events in other denominations. It has long been the wish of the present editor to do more of it, but many things have conspired to hamper that kind of work as well as other kinds. Lack of editorial assistance, lack of money, lack of space, etc.

CHRONICLE AND COMMENT.

When the American Home Missionary Society was organized, eighty years ago, the first missionary went to South Carolina. John C. Calhoun was a member of his church.

Professor Hugh Black of Union Theological Seminary plans to spend the summer in England and Scotland—with the hope that he may give aid and comfort to the stricken people there.

Princeton University is sending twenty students to England to do Y. M. C. A. work in connection with the concentration camps. Fifteen thousand dollars will be raised for expenses. Sherwood Eddy presented the need for such work and sixty students volunteered to go.

In a recent address at Cornell University, Major-General Goethals said that the United States had, contrary to popular belief, amply fortified the Panama Canal against the attack of an enemy fleet, and that it would be practically impossible for a fleet to capture the canal.

An active Unitarian remarked not long ago to the editor of Zion's herald: "Many of our people are getting tired of the expression 'Salvation by Character.' They have lost their objection to the expression 'Saved by Grace,' and would be glad to see it become general." Zion's Herald says: "He went on to explain that it was simply a recognition of the fact that in God we live and move and have our being and that eery good and perfect gift cometh from him, even the gift of character, and that without him we can do nothing. We are all the children of God, created by him, made for a purpose, and saved by His creative plan which is grace. Whether we accept the idea of atonement by substitution or atonement by the 'Lamb slain from the foundation of the world,' which is the symbol of the all-suffering God himself, we are all saved by his grace if we are saved at all. To deny this is atheism."

Since January, 1916, one hundred and thirty-eight students in the University of Wisconsin have united with the First Congregational Church of Madison, 120 as associate members. J. E. Searles, the University Pastor, says: "One of the most significant things in the religious life at the university is the development of the Union Religious Center movement. The success of this project will mark a new epoch in university life. It will express in stone and mortar the unity that has long existed here among the church groups. It will demonstrate in this community where leaders are being trained, the possibility of churches getting together and the advantages that will result from such union. It will put religion on a big, broad basis, and multiply its appeal infinitely to the student. The Parish House, with its home atmosphere, will always be necessary, but such a building as the Union Religious Center movement contemplates is all but indispensable for the largest possible results in the realm of the religious life of the University of Wisconsin."

Speaking recently on "The Needs of Protestantism," the Rev. Dr. Cadman remarked that the first great need was to restore the Church of God to unity and authority. "In order to do this Christians of the Reformed Churches will have to find and occupy a common ground. This is the task of true leaders and will require the time element. It should not be possible for a professedly divine institution and its creeds to be at the mercy of every brain, and, indeed, of abnormal or deceitful brains. When something like a unity of tradition and teaching prevails in our churches, so that they are a solidarity and not a denominational peculiarity, we shall furnish society with protection against the numerous quacks and adventurers who now trade on superstition and credulity. It is time that denominationalism died. There is no longer room for it. The second task is to reconstitute the conscience of Christendom, savaged and wrecked as it is by tribal ferocities and strifes. The kingdom of God must prevail and if we cannot furnish the catholicity on which that kingdom rests we shall have to make way for those who will."

After the return of the 50,000 Guardsmen from the Mexican border, the Army Y. M. C. A. will continue to serve the 40,000 regulars there. Of course, with the departure of the militia many of the Association buildings now in use will be abandoned, but facilities will be maintained for looking after the men left on service there; those in outlying camps will be reached by automobile trucks. Since work on the border was begun last July, 42 large, well-equipped buildings have been in use in the camps, from the Gulf to the Pacific, under the management of 170 secretaries. Work was also carried on at the base hospitals and outposts along the Rio Grande. It is estimated that the total visits of soldiers to these Association buildings, up to February 1, aggregated 7,042,700, and that the letters they wrote there numbered 4,750,550. The attendance at various entertainments reached a total of 1,382,969; at lectures, 94,773; at religious meetings, 632,765; Bible class enrollment reached a total of 16,085 and 13,495 soldiers professed conversion. To the soldiers were given 43,354 copies of the Scriptures, and 380,118 pieces of reading matter were distributed. The approximate cost of the work since July is $350,000.

Significant manifestations of the trend towards a unity of the world in Christian fellowship appear from time to time, remarks the Boston Transcript. "One of the most recent is the action of certain Protestant pastors of Brookline churches in agreeing to hold union services during the last week in Lent, beginning with Palm Sunday evening. The churches joining in the agreement include Harvard and Leyden Congregational, All Saints Protestant Episcopal, Presbyterian, Universalist, Baptist and Methodist Episcopal. The program as arranged provides that the people of the churches in the agreement meet together in some one church each evening and that the services be conducted according to the manner customary in the particular church where the meeting is held. A Unitarian clergyman will preach in the Congregational church. A Congregational pastor will give the sermon in the Unitarian church. A Universalist will be the speaker at the Presbyterian church. The pastor of St. Mark's Methodist Episcopal Church is to deliver the sermon at All Saints Protestant Episcopal Church. On Holy Thursday the sacrament of the Lord's Supper will be commemorated at St. Mark's

Church and the pastor is especially requested to use the ritual of his own denomination, when the representatives of the churches above named agree to come to the altar and partake of the bread and wine as would the members of his own parish. The final service will be at the Baptist church, where a Congregationalist will utter the message. All the clergymen will at different times have part in the opening and closing exercises. The offerings are all to be given to philanthropic causes which present na appeal of common interest."

Among the good signs of the times is the following from a cultured Jew: "We are being irresistibly carried forward toward a spiritual crisis which can end only in spiritual bankruptcy. The Gospel is a resistless power which is slowly but surely influencing our minds and making us impotent to maintain our opposition to the great Nazarene. Willy-nilly, we are compelled to admire His teaching, His life, and His work. Our position is untenable; we will have to yield our ground, as hard as it is to acknowledge an error. This is the only solution of the Jewish question, internally and externally. As soon as a thoughtful Jew has become truly acquainted with the actual picture of Jesus in the New Testament he involuntarily bows his knees before the supernatural Greatness and says, 'Thou art fairer than the children of men; grace is poured into Thy lips.' That which prevents us from accepting Christianity is not Christ, but the Christians. They accord us hatred and scorn. . . . It is this hatred which is still holding us together as a nation." Miss Lazarus, prominent in the literary world, remarked recently: "We are standing on the threshold, and do not know where we are to go."

Concerning Dr. Jowett and the London call the New York correspondent of the Herald and Presbyter writes: "Rev. John H. Jowett, pastor of the Fifth Avenue Presbyterian Church, is seriously considering the call of the Westminster Congregational Chapel, London, to succeed Rev. J. Campbell Morgan. Indeed, by the time this letter is in print, he may have announced his decision to return to England, to which he is very much drawn in these days of stress. Dr. Jowett received a cable message from Lloyd George intimating that the King asks for the return of the minister, and the call of the King is a command. All possible pressure is being brought to bear on Dr. Jowett to cause him to decide to remain with the Fifth Avenue Church. It is said that President Wilson has been asked to request Dr. Jowett to stay in New York. The session of the church is asking men high in civic and religious life to urge their pastor to stay, asking them to send letters and telegrams. The session offered to increase the salary, which now is $12,000, an apartment on Park Avenue said to be worth $7,000 a year and the use of an automobile, but the doctor declined the offer. The session also offered Dr. Jowett six months in England during the year as long as the war continues. Dr. Robert E. Speer, one of the secretaries of the Presbyterian Board of Foreign Missions, is aiding the session of Fifth Avenue Church in the effort to keep Dr. Jowett. We predict that the church will soon be seeking another pastor, for ever since we heard Dr. Jowett tell of his last visit to England we felt that it would not be long before he would return to stay. It will be a loss to the cause of evangelical religion if Dr. Jowett goes. He preaches the Gospel, and his church is so crowded that, only a few days ago, the ushers became restive under criticism for not finding seats for every one, and resigned in a body. They very naturally said that getting seats when there were no seats was like making bricks without straw."

THE EVOLUTION OF HEAVEN AND HELL.

(Report of Sunday Evening Sermon at Plymouth Church, Oakland, by Albert W. Palmer. In a series on "The Passing and the Permanent in Religion.")

For some strange reason there is much more interesting material about Hell than about Heaven! People's ideas about the lower world have always been more definite than about the upper world. It is a significant fact that Dante's Inferno is vastly better known than his Paradisio, and that Milton's Paradise Lost is accounted superior to his Paradise Regained!

It would be rather extreme to say there is neither Heaven nor Hell in the Old Testament and yet that is not far from the truth. The word translated "hell" in our King James version is the Hebrew word "sheol" which certainly did not convey to an ancient Hebrew anything at all like our popular conception of Hell. To the Hebrew 'Sheol" was the underworld where all the dead, good and bad alike, led a vague colorless existence without feeling or emotion—as uninteresting a conception of either hell or heaven as can well be imagined.

But when the Hebrews in 586 B. C. went into exile in Babylon, they came in contact with Persian religious ideas which contained very vivid conceptions of both hell and heaven. In the exile they also came to think of God as dealing with individuals one by one instead of with the nation as a whole. The result is the emergence of a lot of literature about the future life and the development of an elaborate belief in angels and devils. Only a little of this found its way into the Old Testament, but it circulated widely among the people and so colored popular thought that by the time of Christ the conceptions of Heaven and Hell were very definite. Heaven was Abraham's bosom, a place of bliss. Hell was "gehenna," a place of quenchless fire.

Jesus did not directly assault these popular conceptions. But he made conditions of attaining heaven and escaping hell depend on character rather than ritual orthodoxy and he gave certain conceptions of the character of God which in the end were certain to undermine and destroy the popular crude conceptions of the day.

The Medieval Church added to Hebrew and Persian ideas a whole inheritance of Greek, Roman and Teutonic mythology until you have the artistic and finished product of the medieval hell as depicted in Dante's Inferno or on the walls of the Compo Santo at Pisa. Ideas of Heaven, seizing on the imagery of the New Jerusalem in the book of Revelations, also expanded and interest in saints and angels developed as is shown in medieval and rennaissance art.

Two especially interesting developments were Purgatory and the Devil. Purgatory has its roots in II Maccabees where Judas prays for the souls of his slain soldiers. It received confirmation from the references in II Peter to Christ's preaching to the dead in Hades, and it had a passport to popularity with the Church because it provided a ready instrument for enforcing discipline upon the living and collecting money from them for the release of their friends' souls from Purgatory.

The devil begins as Satan, an angel in good standing in the Court of Heaven, (witness the prologue to the book of Job,) but of a cynical distrustful disposition. Under the influence of Persian ideas he becomes Beelzebub the prince of demons and to become the devil of the Middle Ages he acquires additional characteristics from the greek Pluto. The idea of the devil was at its height when the Reformation occurred and passed into Protestantism full-grown. Witness Luther's intense belief in the devil as evidenced by the throwing of the inkwell and the better evidence of the references to "our ancient foe" in Ein Feste Berg. Since

Luther's day the devil has been a receding quantity in Protestant religious thought until galvanized into a temporary semblance of his old glory by Billy Sunday!

To thoughtful modern men and women the traditional conceptions of heaven and hell seem childish and unsatisfactory. They are at best crude and distorted symbols of great fundamental truths. Modern religious thought is modest and reserved about the nature of the life to come and prefers to live this life well and trust the future with God whose love and wisdom we have come to know and trust in the days of our pilgrimage here.

The idea of purgatory, crude and grossly abused though it has been, has more kinship with modern thought than either the old heaven or the old hell, for in purgatory, uncomfortable though it might be, some moral progress was to be made at all events. A heaven of complete and attained bliss with nothing to achieve and a hell of eternal punishment which never does any good, are both repugnant to all sane and wholesome thought. But a future world where, set free from the sins and limitations of the flesh. we may reap "the wages of going on" is the kind of a heaven that would really interest us. And a hell that reforms and brings the sinful soul to itself at last is the only possible hell in a universe presided over by the God whom Jesus taught us to call our Father.

THE HOUSE OF PUNISHMENT.

(Excerpts from one of a series of sermons on "Houses That Men Build" by Roy H. Campbell of Calvary Church, Oakland.)

We are seeing the tail-end of a singular belief held by Christian people. A generation ago, except by pioneer minds, the prevailing idea of punishment for wrong doing was the everlasting torture in a pit of fire. If one were not so familiar with this idea it would appear in all its revolting hideous reality. At the beginning of the nineteenth century we could give the geography of that place called "Hell" and pass every time in an examination on its boundaries. We could place its corner stakes with accuracy, fence it, tell how many acres it covered, and cheerfully populate it not only with sinners, but with all who did not hold to the exact shade of belief that we did. We felt no compunction in assigning to its pleasant warmth the peoples of whole continents whose color and language differed from our own. As a matter of fact we have never really believed this outlandish thing. We have said we did. We have protested against those who would have us tone down our doctrine. But when one of our own dear ones had broken the laws of God we were sure that some kinder fate awaited him at the hands of the Father. And we have never allowed this belief to take hold of us for if we had for an hour never again could we smile or know the feel of joy. The mere contemplation of it if it were real would have driven us mad.

Today we are not afraid to speak out and say that there is no such place as our fear-ridden minds had built. But if, and this is the point, in sweeping out of our minds the superstitious clutter of yesterday we also take from our reckoning the fact of punishment we are making a fatal blunder.

There is no surer thing in life than that punishment follows a broken law. A man may sit on the edge of a bluff, and comfortably think over and over that there are no sharp rocks a hundred feet below; he may repeatedly assure himself that he sits in safety and take no precaution against a sudden fall, but his thoughts and assurances amount to so much vapor if in some forgetful and dreamy moment he topples over the edge. No fine theory, or hopeful assertion will keep his body from the sickening thud which the law of gravitation takes as it toll.

We might as well know that we live in a world where certain moral laws hold sway. They are as regnant as the unchangeable laws which order the Heavens. And if we choose in our perverse folly to ignore or break them we must pay the piper. Change your ideas of Purgatory, of Hades, of the river Styx, of Hell—they are mere picture places of the human mind—but back of them stands the grim reality of punishment swift and certain. This is no blissful soft and easy place where we dwell with no account taken of character and righteousness. There is no pleasant mixing of the good and the bad, the sturdy and the degenerate with no reckoning taken as to the reward for well doing and the punishment of evil doing.

We stand opposed to the prevailing sentiment in certain quarters that evil is merely a belated good, that a wrong doer is but a half developed saint, that lust is but the laggard sister of love. Such a sentiment makes for softness in living and thinking, it breaks down the sturdy striving for righteousness, it makes a jest of the moral law. When we thus oppose this idea we stand side by side with the writers of the Bible. They understood the inner laws of life which declared that as a man soweth he must also reap.

It might be well to read occasionally that picture which the Master draws of the division of the flock. The pastoral life of his hearers of course made them familiar with the distinction in value of the sheep and the goats. We can put in whatever we like of more familiar details. But let the fact stand out clear that there was a testing time when those who had by their attitude of mind and the consequent action made themselves ready to stand at the right of the line were forced to depart from those who in like manner had made it possible for them only to take the left.

A man builds his own house of punishment. His own arm lifts every beam into place, his own hand drives every nail home. Men of themselves step to the right or the left, they determine their own habitation, when they either brutally refuse or thoughtfully furnish a cup of water for the thirsty, and when in all the other more subtle relations of life they act on this principle. We need the tonic of a belief in punishment. We need to see it as an actual fact in out spiritual life. Other and better reasons for righteousness there are but that furnishes us with no excuse for closing our eyes to the more sober facts of life because they are less pleasant to contemplate.

THE DISCOVERY OF PAUL.

E. E. P. Abbott.

When the second International Council of Congregational Churches met in Boston in 1899, there was one day given up to the theologians. It need hardly be said that some of the papers were of the highest order. In other words, as the hours went by, the audience grew a little weary. But the real surprise of that memorable Thursday came as the afternoon session was about to conclude. An English preacher, hitherto comparatively unknown to Americans, arose before an exhausted congress, and gave what proved to be the event of all the week. His first sentence brought the audience to their feet. Evolution and the scientific method had been ably exploited, but it seems that Boston was waiting for the old familiar note of the gospel.

Dr. Peter Forsyth spoke out clearly and without apology: "The final seat of authority in human society is in

the cross of the Redeemer." The audience was captured by this ringing key note; there was no lapse of interest; it reached its climax only at the conclusion of the speaker's address. Then there followed a scene rarely witnessed in orderly assemblies. It was not a time for criticism, much less for dissent. No other speaker ventured to break the spell. The vast audience arose and with one accord sang as it were a new song, "In the cross of Christ I glory."

Not many of us at the time comprehended the significance of that utterance. We have heard much since then about the ultimate ground of authority. The church, the Bible, and human reason, have all in turn been under fire, and have had their staunch defenders. But there are those that are inclined to return, and stand on the old footing—the only certainty and reality that will endure the test of war and a world upheaval is the cross of the Redeemer.

At any rate, many of us have become better acquainted with Principal Forsyth. He is a man to reckon with, and can not be dismissed with the shrug of the shoulders. Like Garrison, "he will be heard." There are many men who have made a study of his writings and have found the word they had been long waiting for; while others are, without doubt, antagonized almost to the degree of profanity, as an extremist and abnormal. "Much learning hath made him mad."

Professor Harnack once said of Augustine "that he had discovered St. Paul." The great apostle had hardly been rated at his real value until he was brought out of prison and his manacles were stricken off by the great Bishop of Hippo.

Since the authority of the Bible has been in various ways weakened, it has been easy to suffer some of the Apostolic fundamental positions to lose much of their working force. I know of no other man who has done so much to sift out much that was weak and ought to go, and at the same time to enforce in an able manner other vital truths as Dr. Forsyth. He has been loyal in season and out of season to the Cross. Long ago he determined to know nothing else.

When a young preacher in Cambridge, he had been known as a broad and profound student but he was thoroughly dissatisfied with the results of his religious work. Sickness and God's guiding hand brought him face to face with the barren fruits of his ministry. The many compliments he received as a pulpit orator served only to depress him. He had started out as the young Timothy, expecting great results among the students and the prosperous men of the street; but like many another preacher he found "the old Adam too strong for the young Melancthon." He found no help nor happiness until he had passed through a radical and pronounced experience. Long before, he had become a thorough master of what is called the higher criticism; and he may still be called a higher critic; but all this to him now is but a surface question. He has made the discovery of the new birth.

"I hearing have, who had but ears,
And sight who had but eyes before.
Moments I live who lived but years,
And truth discern who knew but learning's lore."

Since then he speaks as one upon whom the truth has laid hold of. "I have believed, therefore have I spoken." He has written at least a dozen books. As Robert Browning gave us "The Ring and the Book" in twelve books, and every one containing the same sad story, only each with a version of its own; so Forsyth has spoken voluminously, but not always in a language easy to grasp. To the persistent student, however, he becomes intelligible and well repays one for all his toil.

His style is direct and has the mark of genius; full of paradoxes, as must be when one is expounding the profoundest truths. He is talking of experiences as yet unknown to many readers; which have to do with concerns almost impossible to put into language. He goes down to fundamentals. He often is a little too erudite for the average reader. He is not only broad but deep. When others talk of love he insists on "holy love" and righteousness that goes to the heart of things.

He is always looking forward to the Kingdom. He does not make so much of evolution (though an avowed evolutionist), as a believer in "that which was in the beginning," and which has come down from heaven. It is not only Christ making confession for the sins of men, as McCloud Campbell contended, but one revealing God's holiness and His judgment of the sins of the world. Religion is not a matter of mere relationship but of choice and communion; not of the intellect alone, but of the whole man; not comprehensiveness so much as concentration, once and for all time.

I am not forgetful of the many objections brought against our author. He is a disciple of Paul, but his name is Peter; and while he defers to the whole apostolic authority to make out the all rounded gospel, it is his one aim and office to enforce what he believes is the essential, yet neglected, truth. I must confess I have often found it a relief to turn from the more serious enforcement of Forsyth to the winning note of a Drummond or Jowett, who at heart are equally evangelical.

His last books on "The Christian Ethic of War" and "The Justification of God's Love" have to do with the world-wide conflict. No man is more pronounced for peace among the nations. He cannot be safely quoted at second hand nor apart from a knowledge of his theological attitude. These books are only the confirmation and illustration of all his previous affirmations. To appreciate Him we must go up with him on the Mount. I quote a single paragraph:

"An awful crisis of wickedness like this war can only be met on the church's height and range of faith; and it forces up to levels and aspects of our belief, which we in our common hours of mortal slackness too easily feel extreme. Nothing but the great theologies of redemption are adequate to the great tragedies of the world."

Dr. Forsyth did not write from a comfortable retreat, apart from all personal sacrifice. He had laid on the altar his beloved son, as have so many of our ablest dissenters.

He believes in part with Mulford, that a nation is a moral entity in the grand style, and he insists on its responsibilities. He believes also that righteousness is but a higher form of love; that when a nation like Germany, renounces all rule, and lifts its piratical flag against the world, it is our duty, for the sake of humanity, to put down a world-rebellion. At such an awful moment it is madness to stroke the alligator. "As touching the gospel they are enemies for your sake; but as touching the election they are beloved for the Father's sake." The last two weeks have only emphasized the fundamental principle of these books.

San Diego, Cal.

There is in every animal's eye a dim image and gleam of humanity, a flash of strange light through which their life looks out and up to our great mystery of command over them, claiming the fellowship of the creature, if not of the soul.—Ruskin.

AN ORDINATION PAPER.

By M. J. Minkler.

(This paper was read at the meeting of the Bay Association of Congregational Churches and Ministers in San Francisco on Tuesday, March 13, 1917. Mr. Minkler was a candidate for ordination. After the paper was read, about fifteen minutes were given to questions, and later the Association in private session voted unanimously for the ordination of the candidate. We believe that Congregationalists generally should be acquainted with the requirements for ordination to the gospel ministry—such requirements as are maintained by one of the leading associations, and accordingly print Mr. Minkler's paper in full, with the exception of slight condensation in the Biographical Sketch.—Editor.)

Biographical Sketch.

I am the sixth of a family of eight children, and all the members of the famliy are living. Our home was always a Christian home in the free and liberal sense. The religious atmosphere of it was not that of restraint and repression, but rather of life and love and power. After having gone to Sunday-school and church on Sunday, for instance, I was allowed to get a certain amount of pleasure and recreation on the Sabbath. I was never allowed to play in regular baseball teams on Sunday nor even to go to a public baseball park. But I was never held down, as some of my companions were, by such rigorous discipline at home that when I left it for further schooling I was forced to learn the first lessons of self-restraint and self-reliance away from home influences. It is my conviction that scores of young men go to hell during their first two years at college in a reaction based on self-defense. They have had religion and morality crammed into them by main force without any choice of their own, even after adolescence, and when they get their first breath of freedom they often fling those things aside with what they think is a sigh of relief, but which proves to be the signal of destruction. The modern Christian home with its freedom for the children has much to be said in its favor.

Religion was never presented to me as a rigid and burdensome yoke to be painfully and sorrowfully borne. I was never overwhelmingly convinced of the total depravity and utter unworthiness of my natural self; and in the judgment of many, therefore, I was never made a Christian. Indeed if I am a Christian I do not know of any particular instant of time when it happened. I was never "converted" in the commonly accepted use of the term. I cherish the hope that I was born a child of God and I am glad that I was taught gradually and naturally to recognize that fact in the Christian way. While I have never been tortured with the fear that I was at the bottom of the pit of degradation and perhaps without even the hope of redemption, I trust that I do have a deep and unmistakable sense of my sin and of the dangers that continually surround me and of my dependence upon God and his son Jesus Christ, if my highest self is ever to become the complete and final victor. I believe that I am a Christian not because I have attained, as Paul said, but because I have been taught to see the Light of the Master and desire to press forward toward the mark.

Again I hope I shall not appear boastful when I say that I believe the way in which I was brought to the Christian life is the ideal way. Christianity is natural and Jesus is the natural companion of all our boys and girls. But I am well aware that this is not the only way to approach the Christian life. It is not possible for all children to come this way because there aren't enough good Christian homes to supply the needs of the rising generation and our Sunday schools are not 100% efficient. For those who do not have the benefit of early Christian training that abides, the way of redemption is indeed stormy and tumultuous, and revolution has joined hands with evolution. In fact they do join hands in all of our lives to varying degrees of extent. If you were to ask me: "Have you never, then, had the experience of being born again?" I should answer, "Yes, a thousand times, and I must yet be born again thousands of times more."

My parents have always been the chief guide and inspiration of my life and I owe everything to them. Throughout the years of my preparation for life work they have been ready and willing to sacrifice everything, if need be, but their chief help has been in the way of moral and spiritual encouragement. They have always believed in me, and nothing in the world counts more than that.

Edgewood, Iowa, the town in which I was born in 1889, and in which my youth was passed, is a quiet town of about 600 people. It has no saloons, no gambling dens, and no visible signs of vice. I can remember very distinctly the first saloon I ever saw in one of our neighboring communities. There were good schools in the town and two very strongly competing churches.

At the age of 11 years I joined the Congregational Church. I believe now that it might have been better if my parents had waited two or three years before advising me to take this step, although I have never seriously regretted that I joined the church at such an early age. The local high school from which I graduated in 1907 was not at that time accredited; that is, it did not adequately prepare its graduates for college matriculation. I was therefore advised to take an additional year of work at Manchester, our county seat. This gave me more than the required number of credits and in the following September I entered Upper Iowa University as freshman, but with several "works of superrogation" to my credit.

One year at Upper Iowa convinced me that I was not prepared to intelligently choose a life work and I feared that my whole college course might prove of small value to me if it lacked this guiding purpose. I felt that my limited experience with the world in general made impossible a wise choice in this all-important issue. I knew that traveling without money was a perilous undertaking, so by a combination of fortunate circumstances I secured the principalship of an eleven grade high school at Waucoma, Iowa, and during the first year of teaching saved enough money, above certain financial obligations that I had, to pay my carfare "out West" as they say—as far as Eastern Washington. I was determined to try myself out against the real facts of life for at least one summer; and if the conditions were somewhat strange and unfavorable I knew the exepriment would be all the more valuable.

I landed in Spokane, Washington, with not enough money to buy me a job at the Employment Bureau and pay my way to the place of labor; so, for three days while visiting among cousins and acquaintances I walked the streets of that new western city and listened to the passionate appeals of the I. W. W. and Socialist agitators as they displayed their skill in soap-box oratory in front of the Labor Employment Bureaus. I found a lumberjack pal during these days of fortune-hunting and we decided to accept a certain offer together for work on a wheat ranch near Edwall, some seventy miles away. After a visit at one of the loan agencies I was able to pay my carfare and purchase a pair of blue overalls besides. We started for the ranch on an afternoon that I shall never forget and I began at once to learn practical lessons about real life in the West from my experienced companion. I made him as well as everyone else that summer the object of psychological in-

vestigation. It was the busy harvest season in the Big Bend wheat belt and the experiences of that month were of great value to me. This is why I speak of them in more detail. After the four busiest weeks were over I felt that I had made the test and was fairly well satisfied. I had earned enough money to take me back home and I knew that I could earn more if necessary. But I was intent upon going to Seattle and returning through Vancouver and Winnipeg, and so I borrowed the extra money from home and completed the trip.

It was during this experience (I cannot tell just when) that I decided the first point at issue concerning my life work: I decided that if God were willing, instead of giving my chief attention to the accumulation of wealth I should try to spend my life in some work of human service. On returning to Iowa I taught school another year and a half and then resumed my studies at Grinnell. From this time on I became more and more interested in Social Service, and I thought until I was nearly through college that I should like to do some phase of Social Service work, preferably from the standpoint of a lawyer. To this end my major studies were chosen from the departments of Political Science and Sociology.

During my Junior year I joined a Y. M. C. A. gospel team and went to Eddyville, Iowa, for a series of religious meetings. While there I preached my first sermon, or tried to. I can never forget it. I trust the others who heard it have forgotten.

For the period of two years and a half in Grinnell I enjoyed living in the home of a prominent Congregational minister who had been and old-time friend of our family. He induced me to supply a pulpit at Muscatine, Ia., for the month of August, 1913, and before I had returned for school in September I had made arrangements to supply the pulpit of the Methodist Protestant Church at Ladora during the next school year. If some one had asked me at the beginning of that year just why I was doing this kind of work I hope I should have been honest enough to have answered that it beat dishwashing all to nothing; but before the year was over I had decided the second great issue leading to the choice of my life work, namely, that Social Service in itself is not the highest and most permanent form of humanitarian work and that the much desired results of Social Service could best be attained through the agency of the modern Christian Church.

Chiefly through the influence of Professor Rauschenbusch, who visited Grinnell that year, it became clear to me that Social Redemption could never be realized without the Redeemer; that social salvation without a Savior would be an impossibility. I therefore began to think more and more of the Church as the medium through which Social Service could be most effectively rendered. I tried the "Social Gospel" on my congregation. It worked fairly well. I next became interested in what I still feared would be an impassable barrier which might always stand between the ministry and myself—the barrier of religious conservatism. I was afraid of the insistence upon outworn creeds and practices which I believed most churches made. I therefore tried a few sermons (in perfectly amateur and ill-advised fashion, I now confess) on Evolution, The Virgin Birth, The Miracles, The Nature of God, Science and Religion, and kindred topics. This worked fairly well with one or two very interesting exceptions. But the favorable response with which I met furnished me with enough first-hand evidence to convince me that the Church was now ready for the great forward movement in religious thought which President Fitch, Drs. Rauschenbusch, Hugh Black, Ozora Davis, and others had talked about while I was a student in Grinnell.

Thus through the inspiring prophetic messages of such men as these; through the helpful counsel of certain high-minded friends with whom I have always been blessed; through the deepening and vitalizing of my own personal relationship with my Heavenly Father and with my Lord and Saviour, and through the pragmatic testing of my own personality for the work of the pulpit I was led into a clear-cut and definite decision for the ministry as my life work. This decision came to me as gradually as did the choice of the Christian life itself, but with much more mental and spiritual effort on my part in the way of forethought and self-analysis.

For the last three years I have been following special studies for the ministry at what is now The Pacific School of Religion and at the University of California. I expect to graduate from the former institution in May and receive my master's degree from the university at the same time. My experience outside of school work since coming to California is divided as follows: for one year, assistant pastor of the Fruitvale Congregational Church in Oakland; for one year, Educational Secretary for the First Congregational Church, Berkeley, during which time I supplied the pulpit at Bay Point on Sunday evenings; and during this last year, I have been serving the Sunset Congregational Church of San Francisco as student pastor.

Statement of Faith.

A clearly stated and complete system of Theology is not the purpose of this section of my paper, as you may guess. I shall speak only in the briefest possible form of certain characteristic attitudes I hold toward the main doctrines of our Faith. Indeed I shall take the liberty to speak of things trivial as well, and I hope you will bear this in mind. For instance, I have included a few remarks on the oft-debated theme, the Virgin Birth; not because I thought it essential, but because I had to for my conscience's sake.

It also needs to be said at the outset that my present attitude on these matters is not the one I expect to adhere to always. After the example of Lyman Abbott I reserve the right to change my mind as often as I think best, for I believe that life, especially in these great days, presents the continual challenge to keep our minds alert that we may receive new and widening revelations of the Truth of God.

I believe the conception of God the Father as presented by Jesus is not only the distinctive Christian conception but the truest and most helpful one that we can have. This teaches us at once that He is a Person; not in the sense of being a separate individual with ears and eyes and whiskers as I have heard Him characterized by full-grown men within the last ten days; but as a conscious, loving, righteous, spiritual Father and Creator of the world. Of course words cannot begin to describe Him. He is infinitely beyond us else He would not be infinite.

My belief in God as Heavenly Father does not rest back upon any philosophical argument to prove His existence, whether ontological, cosmological, teleological or "any-ological." My belief in God rests upon the naturalness with which my own inner self reaches out to meet Him in the ideal, and the clearness with which my spiritual insight has so far enabled me to recognize Him in the activity of the world. **Experience** is therefore the basis for my belief in God as it is for my belief in all other things which are beyond the reach of Reason.

Reason, however, is not to be despised. Were our knowledge of God wholly experimental and mystical we should have nothing on the subject to talk about and Theology could never be debated. In studying the history of the Doctrine of God since the Monotheism of the Hebrews arose,

I have been interested in tracing the swing of the pendulum from one great dominating conception of God to another. I refer to those two mighty ideas of Transcendence and Immanence which were for a long time conisdered irreconcilable because arrived at from diametrically opposed points of view. During the early and middle centuries of the Christian Church we see the thought of its leaders held almost completely under the spell of Aristotle as represented by such men as St. Augustine and John Calvin. The "Unmoved Mover" had become the Absolute Sovereign God, so unspeakably transcendent that man was almost by necessity a "reprobate," a "worm in the dust." God's transcendence has been most certainly established.

But in the later Continental Rationalism and in all of Modern Science we have been brought through the pantheistic conception of God to clearer and more vital understanding of His Immanence than we have ever had before. We do not identify God with everything, that is, as Pantheism does, but we say that He is in it all. What a great light the modern conception of Immanence sheds upon the Old Testament idea of Omnipresence, and how much richer the latter becomes! Natural Science has given us the ultimatum of an Immanent God or no God. There is no possible ultimatum that can force us to choose between the ideas of Immanence and Transcendence. We take both because we do not think of God today in space terms. Hence these two ideas are complementary, not contradictory.

Using the ideas of Immanence and Transcendence and the conception of the Holy Spirit as the bond of union between the Doctrine of the Trinity can be and has been rescued from the shallow and superficial notions of Tri-Theism, into which it has sometimes fallen. It is then vital and inspiring religious doctrine.

I believe in Jesus Christ as the divine Saviour of all men; and the thing about him which saves men, I believe, is his Character revealed in his Divine and Perfect Personality. The reported incidents at Gethsemane and Calvary and of the days that followed, as well as the earlier incidents in Judea and Galilee, all unite in the portrayal of this supremely redemptive Personality which has been proven in the history of the ages to be the most powerful spiritual force the world has ever known.

After having thus expressed my belief in the divinity of Jesus I feel that I must add a word as to what is here meant by "divinity." Divinity commonly means God-likeness, and that is the meaning taken here. Now a flower in its purity and beauty is like God, but a person is more like God because he is on a higher scale of creation. A bad person is divine; a good person is more divine. Jesus' goodness reached the limit of perfection. He is the only perfect person in history. All the searching criticism of the last century has not been able to cast a single shadow upon his character. He is therefore the only one who is completely worthy of the title "Son of God." For nineteen hundred years and more the world has been making wonderful strides in advancement and progress, but it has not overtaken **him,** nor will it ever do so until the Kingdom of Heaven has been thoroughly and eternally established.

Again, as there is only one God there can be only one kind of divinity. Hence the divinity of Jesus differs from the divinity of other persons in degree and not in kind. That difference is immeasurably great and it is because of this vast extent of difference that the character of Jesus will always remain unique and significant among the great characters of the world. I shall therefore make my statement thus: I believe that Jesus Christ was the son of Mary and Joseph and God. He was the son of Mary and Joseph just as we are all the sons and daughters of our earthly parents. He was the son of God as all men are by nature but as no man ever was in fact, because of the perfect freedom with which the will of God found expression in his Personality.

May I mention briefly the reasons for believing in the natural birth of our Lord? I promise not to dwell at length on the old arguments which are familiar to you all.

I wonder if I am not quite true to human nature and even true to the spirit of much of our so-called science when I say that in the first place I believe in the natural birth of Jesus because this is the way I should want it to be if I were doing the choosing. This view enables me to expect from the Master a much more intelligent and vital sympathy with my temptations and my difficulties than I could otherwise expect. It makes him mean more to me when I think of him as being favored with no special privileges or powers which would be hopelessly out of reach for any of the rest of humanity. It always fills me with newly inspired hope when I think that all of us were built in God's image and were intended to know His will and do it even as Jesus knew and did it. These and many similar sentiments, if you please, would be impossible if Jesus had fallen heir to his Divine Personality through no effort exerted on his part. I prefer to think that he earned it after having been tempted in all points like as we are and under similar conditions. This makes his complete victory far more significant to me.

The second reason I wish to mention for holding this view, though I cannot explain it in technical terms, is that Natural Science has made the orthodox Christian view quite untenable. We have learned that all of Nature's laws are uniform and constant. God made them that way and He would be the last agency, we may imagine, to either suspend or destroy these universal laws.

The third reason, and one with which I am a little more familiar for the maintenance of this view, is that Scriptural evidence in the light of modern critical study seems to take away all the force of authority formerly held by the other position. The evidence may be arranged as follows:

The earliest N. T. writings do not refer to the Virgin Birth in any way. The oldest of the Gospels (Mark) has nothing to say on the subject nor does Paul mention it in any of his letters. When one remembers Paul's emphasis on the Eternal Christ rather than the historic Jesus he wonders that this legend of miraculous birth, so thoroughly in harmony with Paul's idea of Christ, has no place in his writings. It seems quite probable that the birth narratives had not yet been written. Paul and John and the author of the letter to the Hebrews are conceded to be the three greatest writers in the New Testament and their omission of this part of the gospel story signifies at least that they with us placed no great importance upon the matter.

In Matthew and Luke, where the birth narratives are recorded, even the casual reader will notice that the general tone of these sections is different from that of the sections which tell of Christ's ministry. This, in part, justifies the view that the sources of the birth narratives were different from the other gospel sources. And we must remember that Matthew and Luke as historians were subject to the same limitations and customs as other historians of the same period.

The textual evidence on Mt. 1:23 is quite illuminating. This passage is a direct quotation from Isa. 7:14. Now the original Hebrew word "almah" used by Isaiah had nothing of the idea of virgin in it. It simply meant "maiden". But when this was translated by the LXX scholars into "parthénos" the idea of virgin was introduced. If the first two chapters of the original gospel of Matthew were written in Aramaic, as is generally supposed, it is probable

that the old Jewish idea was intended. At any rate we are now able to recognize in our earliest Greek manuscripts this Hellenistic bias which was perfectly natural and perfectly human.

Early Christian interpreters seized at once upon the idea of miraculous birth, for it was a common legend among Greek, Egyptian, and Indian heroes, as well as others. Kings and princes were very often proclaimed sons of gods by virgin mothers. Examples of this are Osiris, Amon Hotep III, Perseus, Alexander and Buddha.

As late as 1892 Mrs. Lewis and Mrs. Gibson, while traveling in the Holy Land, visited the Monastery of St. Catherine on Mt. Sinai, and while there found fragments of an old Syriac Gospel which are thought to be a translation of the original gospel of Matthew into the Syriac dating as far back as the second century. This valuable piece of evidence antedates our oldest Greek manuscripts by fully 200 years. It is called the Sinaitic Syriac and this is what it says: "Joseph, to whom was espoused the virgin Mary, begat Jesus who is called Christ."

But this is more time than should have been spent on this subject so far as importance goes. I am fully aware that either view of the Virgin Birth is not one of the main essentials of the Christian Faith. It is, of course, the experiential presence of Christ's spirit in the world that really counts and we make a fatal mistake always when we dwell with him in objective rather than in subjective fashion. It is the "Christ in us" that is "the hope of our glory" and this Christ in us will remain forever a glorious and undisputed fact for all who experience him regardless of one's idea about his birth.

But this other fact is also real and must be recognized; that many people of our day, especially young people, are finding the older view of his birth an obstacle in their approach to the Christian faith. It should be one of the minister's chief concerns in these days of transition to see that the way of Christian fellowship is kept free and open and that no outworn creed or doctrine is allowed to stand in the way. Former President Fitch of Andover may perhaps be wrong in characterizing the Virgin Birth theory as being vicious, but at any rate its implications are not at all acceptable to a very large part of the present generation. To evade the question entirely or to speak half-heartedly upon the subject is to be intellectually dishonest, morally weak, and to my mind, contemptibly diplomatic.

I look upon the Church (to quote from the Credo by Dr. Brooks) as a "Union of those who love for the sake of those who sin and suffer." The former takes in all true Christians; the latter includes humanity. I believe that the Church is a means to an end and not an end in itself and that its function is that of a spiritual power-house to furnish the community and the world with the transforming motive and purpose of Jesus Christ. I believe that its foundations are eternal and divine but I am convinced that much of the superstructure is the product of the minds of men—men who were not infallible. I do not therefore find the chief emphasis in the Christian message in the forms and practices of any particular Church. The paramount sin of Protestantism is **division** and the things which have been driving us apart in years past are trivial in their nature, and the central ideas which are of supreme importance are things upon which we can agree. It is high time we began to agree and forget about the things that have kept us apart.

Is not the tragedy of the present world-situation heightened when we think of the fact that one of the most conspicuous examples of group jealousy and rivalry and lack of brotherhood is to be found in the Protestant branch of Christendom itself? To continue to make these points of difference, regarding the sacraments for instance, the center of our emphasis when the burning and vital issues of today are challenging our attention would be nothing short of criminal.

By accident it happens that I have never been baptized; and it is my purpose never to be baptized—in order that I may be in some measure a living example of the prinicple in which I so profoundly believe. The externalities of the Christian Faith are not the things that count most and should therefore constitute a realm of perfect freedom in our Christian fellowship.

I believe this principle of freedom is thoroughly Congregational, and may I say at this juncture that I love the Congregational Church and its traditions; partly because I was raised among Congregationalists and partly because they are so truly American,—being the source as we know of so much that is fine and noble in our Americanism. And chiefly do I love these traditions because I believe they are Christlike. Jesus was not insistent upon externalities. His chief concern was to know and do the will of God our Father. Just how well our Pilgrim forefathers with their clear and strong consciousness of God tried to live up to that ideal and write it into their institutions is a story familiar to all true Americans.

I believe further in the immortality of the soul, in the efficacy of prayer, and in the Bible as an unmistakable authority for spiritual guidance when rightly used. Quite obviously it would be impossible for me to state all that I believe in this limited amount of time, and it would be much less possible to give the reasons for these beliefs. But I must say a word about the Bible, for here again the wrong attitude is a practical obstacle which is keeping many good people from a richer fellowship with Christ.

The searching forces of historical and critical study of Biblical literature have done their work and it would be stupid for the present-day minister to fail to acknowledge that fact. I rejoice in the belief that the minds of all men were made to know the will of God and that He speaks to all with varying degrees of clearness and power in proportion to their spiritual insight. I hail with gladness the developmental view of the Bible which looks upon it as a human record of human aspirations and ideals, covering a thousand years of history and written almost exclusively by a very spiritually gifted race of people, led unmistakably by the Divine Spirit, sometimes haltingly, sometimes exceedingly well. I look upon it, not as a book of history or of science but as a book of spiritual guidance; and in this light it seems to me to be of permanent authority and permanent value. As long as the human heart feels the pain of its imperfection it will cry to God for help and then turn to the Bible as to no other book to find it. I take it that the flower of all the literature of the Bible is that part which draws the spiritual portrait of that matchless Personality which has won from each succeeding generation added glory and honor because of the complete way in which he represented God among men.

This view of the Bible, I believe, has brought upon us what may some day be called by historians The Second Reformation. Luther's movement, which we celebrate this year particularly, changed the place of authority from the Church organization to the Bible. We are now in the process of changing the place of religious authority again, and this time from the Bible and all things external to within ourselves. We now place authority in the inner consciousness of man where we believe Jesus placed it when he said, "The Kingdom of Heaven is within you,"

and we speak of it in terms of psychology, philosophy, and Christian experience.

Conclusion:

The tasks of the Church today as I see them are five fold.

First: She must incorporate into her organization a New Religious Education based upon the latest and most scientific results of modern pedagogy. The Church has been slow to realize her tremendous responsibility in the training of the rising generation in the truths of religion. Under our system of government the state cannot do this, and the home even if it should try most enarnestly would not be able to do it as it should be done. The Church must do this and she must do it well.

Second: She must give to the world, and largely through the agency of religious education, a Revaluation of the Bible based upon the latest and best results of historical and critical study. In this way the Bible may be made for most people a new book of life and light, and we shall be able to find in it new values and new powers for Christian living heretofore unnoticed.

Third: and growing out of the first two, she must furnish for the world a Restatement of Her Faith in the light of the scientific method and in terms so clear and vital that it will have a New Evangelism more compelling and more effective than the old.

Fourth: She must have a New Missionary Zeal which has already begun to express itself in many significant ways, but which after all has only begun to do its work. This will result in the consciousness of world-citizenship and in the recognition of universal moral obligation in world-brotherhood. World-fraternity will never come permanently until it has come in Christ.

Fifth: and finally, after having deepened its own spiritual life and the individual lives of its members, the Church must turn to the Challenge of the Changing Social Order and must do her full share in the solution of its problems. We have tested Christianity in the field of individual souls and it has worked magnificently well. We must continue to make this application: that comes first. But the time has now come when Christianity must be tested socially. This has never been done on a large scale, and until this test has been made no man has the right to say that Christianity is a failure or that it is not able to redeem the world. Let us try it before we allow it to be given up. We have the ability and the opportunity to try it as no generation before us has ever had.

No living man knows the particular solution of many of our most perplexing problems. But whatever future investigations may bring forth relative to the actual method of alleviating our social and industrial maladjustments, the spirit and the motive of the method, if our Faith is true, must be Christian if the alleviation is to be permanent. It is because I believe that Christianity is the greatest redeeming force in the world for men and nations, and because it has never been adequately tested except with a comparatively small number of individuals, that I seek from this body the permission to preach the Good News.

If I am permitted to preach Jesus Christ as I have come to know him and as I expect to grow in my knowledge of him I shall do so with no thought of ascetic sacrifice or painful resignation. Christian teaching as well as Christian living anywhere, I believe, is the Abundant Life; so I look forward to a difficult but a very joyous task. No man needs to console with me for not taking up the law or business or any other honorable ministry, for I expect to have a very enjoyable time in telling to the world that age old story which is finally to heal it of all its wounds.

I believe much that I have been told in recent years to the effect that there never was a time when the challenge to the Christian message was greater than it is today; and in the light of what has happened during the last thirty months in Europe it seems to me that humanity ought now to be ready to pin its faith to something higher than military armaments, or international law, or commercial diplomacy, or even to education itself. To say that the sin of the world is Ignorance and that the Salvation of the world is Truth, and not to say any more than that, is to state only a partial truth. The sin of the world is Ignorance **plus** moral and spiritual cowardice; and the salvation of the world is Truth plus Jesus Christ and the moral stamina and power which comes at its best through him and his revelation of God.

DR. WASHINGTON GLADDEN AT THE WASHINGTON GLADDEN CLUB AT LONG BEACH.

Vigorous in appearance, with a commanding personality, voice undimnished and like Moses of old, "his eye was not dimmed nor his natural force bated," Rev. Dr. Washington Gladden met on a festal occasion with the one church club which bears his name, on Tuesday evening March 15th. For the 30 months since its organization the brotherhood of the Congregational church of Long Beach has borne the name of The Washington Gladden Club, glad and justly proud they have been to wear this appellation. Correspondence from time to time has united the club sympathetically with their foster-father and opportunity lately favoring, a closer union was cemented by a dinner in the church dining hall followed by a public address in the auditorium.

Two hundred club members and gentlemen friends sat down to tables beautifully adorned, while the church school orchestra gave pleasing selections of music. The occasion was further graced by the presence of Dr. Gladden's daughter, Miss Alice Gladden, and of the pastor's wife. Mrs. Henry Kendall Booth.

After the repast, the president of the club, Mr. Wm. P. Kimball, voiced the greetings and regard of the club for their honored friend, and after he was made an honorary member of the club amid applause and cheers, the presiendt pinned its badge upon the lapel of the guest and declared him elected to all the privileges of the brotherhood.

To this presentation Dr. Gladden briefly and feelingly responded with the assurance of the satisfaction he would realize in being a citizen of California were he not so deeply rooted in the soil of Ohio.

Adjournment was then made to the auditorium where the pastor, Rev. Henry Kendall Booth, introduced him to the large waiting audience and Dr. Gladden gave an exceedingly interesting address. With the title of "Some High Lights of Memory," it proved to be a review of a few of the epochial events during his life time of 81 years. These he characterized as

The abolioion of slavery.

The subduing of electricity to general use.

The subjection of pain and disease by the discovery of anaesthesia and asepsis.

The release of woman from social and intellectual thralldom and her enthronement by the side of man.

These were followed by a prophetic view of world peace, coming even at this the darkest stage of the Great War.

The Gladden Club is prospering in numbers and interest, 23 additions to the roll being made at this gathering, making a total of 129. By recent action the club decided to

admit to membership men under 25 years of age without payment of dues. The new club room has been beautifully decorated by panels in illuminated text, of excerpts from Dr. Gladden's writings. One of the young ladies of the church has rare artistic ability which she consecrates to this and similar productions of exquisitely choice and appropriate bulletin posters.

The club not content with its record of interest in civic and educational discussions—for its membership is broad and wholly undenominational—has lately undertakes the role of 'big brother" to the little struggling church at Willowbrook eleven miles north, where some cheering words, financial supervision and unfolding plans are being deeply appreciated.

THE INITIAL SERVICE OF THE FIRST INTERDENOMNATIONAL CHURCH OF SAN FRANCISCO.

In order that he might, if possible, rightly interpret and estimate the new Interdenominational Church in San Francisco as it is to be under the leadership of the Rev. Henry Frank who came to it from New York City, the Editor of The Pacific attended the initial service last Sunday morning in the Columbia Theater. There was an attendance of not less than eight hundred. Mr. Frank spoke in an interesting and able manner for forty-five minutes. His topic was "The Divinity Within." He traced the varied and changing conceptions of God down through the ages, and located him in the depths of self. "Within the fathomless depths of self, man finds his God," was an expression in his printed prayer; and it was the thought running through the discourse and expressed once or twice in words quite similar. There was much about the divine immanence; nothing about transcendence. But it would not be fair to conclude from this first discourse and the printed form of service that Mr. Frank does not hold to the idea of transcendence as well as to that of immanence.

The belief of modern progressive theologians is not that God is a being sitting aloft, separate and apart from finite things; but that he is in his world, having part and interest in all its affairs, not an absentee Creator but a loving Father. But by this they do not mean that God is identical with the world, with nature and man; nor with the universe. They hold to immanence and transcendence—that God is more than the world, more even than the life of the universe.. That Mr. Frank so believes was apparent neither from his discourse nor from his prayer and hymn. And yet no one should jump to the conclusion that he does not so believe.

God is man's highest and best self, his "radiant self," but to most persons he seems more than that; we find him in every aspiration and in all the beauty of our lives, but he seems more than these; we find him in the flower and in the star, but he seems more than the flower and the star; these do not exhaust him; nor can all that we know or conceive of exhaust him.

It is the custom of Mr. Frank to have on the calendar each Sunday an original prayer which he reads aloud, asking the people to unite with him silently. The prayer of last Sunday has doubtless considerable of his creed. We quote it:

"Eternal Presence, whom men call God—all permeating and unfolding Spirit, Principle or Power—in whom we live and move and have our being, we seek to know and understand thee. Within our comprehension thou art the Highest, the Sublimest, the Mightiest of all the attributes of Goodness towards which mankind aspires. Seeking these, men seek and find themselves; thou art the mirror in which Humanity finds the reflection of its loftiest ideal. Man, too long despairing of himself delegated to thee the powers Nature has vouchsafed him. Grown weak and fearful of himself, he, contemplating thee, has found but self-condemnation, self-abasement, despair. Enthroning thee, a Being beyond the starts and suns, mystical, incomprehensible unknowable, he has by contrast so demeaned himself, that fear and shame and self-derogation have been the monsters he has conjured. Today, with open eyes, we gaze, not into the heavens, but within ourselves to find thee reflected and visualized in the holiest and noblest hopes and purposes of our minds, the loftiest aspirations of our hearts, the sublimest ideals of our souls. We fear thee not, for we are one with thee, and unfold into conscious being as thou unfoldest within us.

"We are not separate, but thou, we and the universe are one. We are all unfolding, becoming, evolving, more and more attaining, as we aspire and enlarge in the consciousness and knowledge of the best and highest and purest within ourselves. To seek to realize the attributes we delegate to thee, is to know thee and to know eternal life. Beyond ourselves we cannot know or understand thee. Eternally unknowable, men fall before thee, chilled, unnerved, defeated. The stars cannot reveal thee, nor nature speak thy name. In man art thou first articulated, conscious, personal.

"Within the fathomless depths of self, man finds his God; here is the Kingdom of Heaven. May we learn there to abide, that the divinity within may shape our destiny in goodness in truth and in love. Amen."

In addition to the choir music there was a hymn written by Mr. Frank, which also sets forth his belief.

"Awake, my soul, and hear the voice,
That speaks in silence sweet,
And bids thee live and long rejoice,
That Truth hath stayed thy feet.

"Thou need'st not fall nor falter yet,
Though 'faiths' have fallen away;
There glows within, the radiant jet
Of Life's Eternal Day.

"Thy gain is mightier than thy loss,
Thyself thou hast revealed;
Pure gold where was but tarnished dross,
A jewel long concealed.

"There, God is imaged in thy soul;
Thy Radiant Self is He;
Reflected on the clouds that roll
Across life's stormy sea.

"Then wake, O Soul, and lift thy wings,
For Freedom calls to thee;
And hear how earth and heaven sings:
"The truth hath made thee free!' "

The service opened with a doxology reading as follows:

"Praise Love from which earth's blessings flow;
Praise Truth and Justice here below;
Praise Goodness in the human heart;
Praise Thoughts that Peace and Power impart."

In dismissal there was this:

"Let Joy shine in thy countenance;
Let Goodness live in thy heart;
Let Truth sway thy mind;
Let Love abide in thy soul.—Amen."

This statement appeared on the program of service:

"The First Interdenominational Church has been established to meet a need in our community life. Its name in-

dicates something of its purpose, namely, to serve all seekers after Truth. To aid men and women in finding Truth, and to lead them into righteous living is its sole aim and purpose. Denominational creeds and dogmas it will have nothing to do with. Such matters are deemed unessential to Christlike living; and since they have been, and are now, the cause of more or less strife they are refused a place in the policy of this Church. Freedom of thought in all religious questions is not only permitted, but encouraged. Submit all problems of the Spirit to the Source Of All Knowledge in earnest meditation, is the exhortation given."

There was also on the program of service a selection from Lowell:

"New occasions teach new duties; Time makes ancient
good uncouth;
They must upward still and onward, who would keep
abreast of truth."

The First Interdenominational Church of San Francisco has launched its Mayflower. It is to be hoped that the vessel will sail on no chartless sea and that the organization will show itself no disintegrating force but a constructive one in this needy city by the Golden Gate.

CLAREMONT NOTES.

Rev. J. Kingsley Birge, head of the Turkish Department at the International College, Smyrna, Turkey, and Lecturer in Pomona College upon the Henry D. Porter Foundation during the month of March, is making a mark for himself. He lectures three days each week, to a large and interested group of students, with a fine attendance from the outside. His style is clear and his matter attractive, He treats of Islam both historically and as a living, present-day religion.

Dr. John Douglass Adam of the Hartford Theological Seminary was in residence at Pomona College on the Joseph H. Johnson Foundation March 10-14, giving addresses and holding Student Conferences. He lectured four times in Bridges' Hall speaking to the student body at 10.30 a. m. on Monday, Tuesday and Wednesday. The attendance from the outside was large, many preachers coming from the cities of the Valley. Among those in attendance I noted Dr. Horace Porter of Riverside, Rev. Henry B. Mowbray of San Bernardino, and Rev. W. O. Wark of Pomona. Following the Chapel address of Monday the Doctor spoke to the preachers in Rembrandt Hall.

Dr. Adam has a vital message. He believes tremendously in the Living Presence of Jesus as a Spiritual Influence and Power in the world today as truly as it was in the world during the First Century of the Christian Era, following the Resurrection. The power that created the Christian Church of the first Century was the Spiritual Presence of Jesus. It was not the earthly life of Christ. It was not the product of his earthly ministry. That ended on the Cross on Calvary. It was the Presence of the Spirit of the risen and ascended Christ, abiding with and in them. It was the Living, Spiritual Presence of the Christ that transformed the disciples of Jesus and through them created the Christian Church.

"It is the duty" said the Doctor, "of every educated person to understand what these men brought to the first century." He specified four things: The first fact was that of Relationship. They were related to a spiritual influence—the Presence of the Spirit of Christ.

The second fact was that this Spiritual Presence dominated their lives. There is no such thing as distance, in time or space, in spiritual life, we may be dominated today by this same spirit of Christ. Concentration is the first element of character, the fundamental element of culture. Purely intellectual culture is narrow, it is provincial. "England is railing against Oxford and Cambridge; against their University professors because of this fact—they have been giving only intellectual culture." True culture must be enlarged, must be made greater, and for that a conscious relationship to the Spirit of Christ is essential.

The third fact was, this Spiritual Presence freed them from their mortgage to the life all about them. "These men were hilarious in the freedom and joys of their life. They found the secret of getting rid of their depressing past." This is our privilege and duty also. Every man should be at his best. Literature deals with the problem of "How can a man be freed from his mortgage to the past." Shakespeare brings it out in the agony of Lady Macbeth. Christ alone removes this mortgage through the forgiveness of sin.

Again these men gave to the world a refined imagination. Our imagination is the finest element of our being. Art, architecture, poetry and literature are all the product of the imagination. The Spirit of Christ regenerates and renews our imagination, purifies it for higher service. These were some of the vitalizing suggestions of the first lecture. To the preachers he said, in part; We are living in a period of disillusionment. The preacher has a new chance to make good, a great opportunity. Get back to the creative center of Christianity. What is it? The creative center is—"A Presence emerged after Calvary." The essence of Christianity is a spiritual presence. This Presence of the Spirit of Christ gave a new life and a new message. There is only one dogma; there are many doctrines, but **only one dogma, and this is the reality** of the Presence of the Spirit of Christ. The world needs the new Christ program, and that we teach this dogma in the vernacular.

In his second chapel address Dr. Adam discussed the question—What is the central fact of Christianity? It is found in Gal. 2:20, "I live, but not I, Christ liveth in me." He demonstrated this by a study of the belief and experience of Paul, in a series of vitalizing truths.

His third chapel address was upon "The True and the False Whispers." These whispers are in the soul of every one. This is a fact independent of any interpretation. We all know it. These whispers are not always diametrically opposed, though sometimes they are. The sinister voice and the true, how may we know which is which? It is not hard. The true always calls us to our best; the sinister presses the acceptance of the lower, the second best, offers a compromise, or perhaps it is only 'just a little off color." The tragedy of life is in the acceptance of the lower, that which is secondary, and not necessarily bad in itself. That, however, is the difference between mediocrity and power. There is no moral progress except as we choose the highest in the presence of the lower. So long as you exclude the lower, you need not worry. Temptations must come. The tragedy of temptation is in the surrender to it. Grow by the repudiation of temptation. He illustrated this point by the temptation of Christ. Win your success by following the straight road. Success by the short cut is not true success. A man cannot afford to accept a seeming success through compromise.

Tueday evening the Doctor spoke to a general audience in Bridges' Hall upon "Some Reflections after four months among the camps of England." It was a revelation to many, but unreportable. Dr. Adam is a virile man with a greatly needed virile message. Following Raymond Robins he has made a deep impression upon the student life. He said in one of his addresses "The biggest thing in the United States today is the religious interest of College students."

W. C. MERRITT.

NOTES AND PERSONALS.

The pulpit of First Church, San Francisco, will be occupied next Sunday by Dr. Brooks of Berkeley.

At the meeting of the ministers next Monday the Rev. C. L. Mears will speak concerning his experiences in Hawaii.

During Mr. Palmer's absence in Japan the pulpit of Plymouth Church, Oakland, will be occupied by the Rev. Dr. Dyer, pastor of the First Congregational Church of Tacoma.

The first Sunday in April the pulpit of the First Congregational Church of San Francisco will be occupied by the Rev. John Kingsley Birge of the International College of Smyrna, who will speak on "The Disintegration of Mohammedanism."

At a meeting last Thursday evening a call was extended by First Church, San Francisco, to Dr. McElveen of Evanston, Illinois. There were 138 persons in attendance and voting. There were 127 votes for and 11 against. The salary offered is $7,500.

In the passing into the other life, on Tuesday of last week, of Mrs. J. J. Mason, the First Congregational Church of Berkeley loses one of its most beloved members. Mr. and Mrs. Mason have been among the most faithful members of our Berkeley church for thirty years. We shall miss greatly the one gone from us, and our hearts go out, in sympathy, to those whose loss, because of closer ties, is so much greater than ours.

BAY ASSOCIATION.

The annual meeting of the Bay Association was held at the Sunset Church, San Francisco, on Tuesday of last week. The opening devotional service was conducted by the Rev. Henry Mercer. The Rev. O. W. Lucas was chosen as temporary moderator. Officers were elected as follows for the ensuing year: Moderator, Rev. Roy H. Campbell; assistant, Rev. A. B. Snider; scribe, Mr. H. H. Gill; registrar, Rev. F. A. Bissell.

Business Committee: Prof. C. H. Ham, Revs. C. F. Clarke, F. W. Dean, G. H. DeKay, F. A. Bissell.

Credentials Committee: Revs. E. C. Oakley, L. D. Rathbone, C. L. Mears, Mr. I. H. Morse, Rev. Huber Burr.

Missionary Committee: Revs. F. J. Van Horn, H. H. Kelsey M. B. Fisher, Mrs. E. C. Evans, Mrs. F. B. Perkins.

Approbation to Preach Committee: 1920 Class, Rev. R. C. Brooks, Rev. G. T. Tolson.

Prudential Committee: 1920 Class, East Side, Rev. C. L. Mears, Arthur Arlett, Rev. M. B. Fisher. San Francisco: Morris Marcus, Rev. F. L. Cooper, C. H. Huntoon. 1918 Class: In place of Mr. Graeber, F. W. Finch.

Delegates to National Council: Rev. F. J. Van Horn, Rev. C. L. Mears. Alternates, Rev. R. H. Campbell, Prof. C. H. Ham.

Auditor, F. W. Finch.

The Nominating Committee for ensuing year: Rev. M. J. Minkler, Rev. Huber Burr, Rev. A. S. Donat, Rev. R. C. Brooks, Prof. C. H. Ham.

Mr. M. J. Minkler was examined as a candidate for ordination to the gospel ministry, and the Association voted unanimously for his ordination.

The service of ordination and recognition in the evening was as follows: Sermon by Dr. R. C. Brooks; ordaining prayer by Dr. Buckham; right hand of fellowship by Dr. Rathbone; charge to pastor by Dr. Nash; charge to people by the Rev. F. L. Cooper.

THE MARCH MEETINGS OF THE UNITED CHINESE MISSIONS OF SAN FRANCISCO.

They closed somewhat exultantly on Sunday evening, March 11th.

It is said in the prologue to the great Old Testament Drama that "when the sons of God came to present themselves before Jahveh, Satan also come among them." Something like this has been our experience in these really blessed meetings. For three successive years, a "tong war" has arisen in the midst of our spiritual festival. And this one was the worst of the three, eight tongs being involved in it, instead of two, as in each of the previous cases. The excitement about it in Chinatown was therefore widespread and intense. It did not spoil our meetings which were all of them, rich in interest, but the audiences consisted very largely of Chinese who were Christians already; others disturbed in spirit and perhaps afraid to appear on the steets were not there. We explain, in this way, the fact that the number of cards signed, professing an intention to learn more about Jesus, and to believe in Him, was little more than one half as large as it was last year; yet a total of 180 is a good and glad return for one week's harvesting.

One good reward of these meetings is that they not only evidence, but promote, good fellowship among the Chinese Christians in the eight denominations operating. The fact that there are eight such missions may awaken criticism on the part of people not acquainted with the facts. There are probably 12,000 Chinese who live in San Francisco, or at any rate make this their headquarters, while going into rural regions for work, wherever and whenever it can be found. Eight Protestant churches would not be regarded as excessive in a town with 12,000 Protestants in its population. At any rate this certainly is true that there are not in all these missions more workers than can keep busy, and often are made to feel that the harvest is plenteous and the laborers are few. W. C. P.

LYMAN WALKER WINSLOW.

In the death of Rev. Lyman Walker Winslow at Paradise, Cal., on March 17th, Western Congregationalism loses a man of sterling worth, whose many years of life exemplified, the highest type of Christian service. Born at Syracuse, N. Y., September 16, 1840, where he received his early education, he turned his face westward and graduated from Beloit College, Wisconsin, in 1863. The following year he enrolled and served in Co. B, 40th Regiment, Wisconsin Infantry. At the conclusion of his term of enlistment he completed the regular three-year course at Andover Theological Seminary, Mass. After crossing the plains on horseback in 1868 he was ordained to the Congregational ministry at Hydesville, California, where he remained three years. His next field was at Pestigo, Wisconsin, and during his nine year's pastorate here he served two terms as County Superintendent of Schools for Marionette County. From 1882 to 1895 he filled, in succession, pastorates at Fayette, Baryville, and Cedar Rapids, Iowa. For nearly seven years he then ministered at Haywards, Wis. It was during this pastorate that he married, July 1, 1897, at Fairfax, Ia., Miss Annie Johnson, who has been his worthy companion for nearly twenty years. After two years at Gridley Church, Beloit, Wis., he returned to the far West, preaching for a year at Woodland, Cal. In 1909 he moved to Paradise and in a memorable five years' pastorate concluded his ministerial career. Here, to assist in the erection of the beautiful church, he generously gave a year's salary, and paid it cash in advance. Here also, finding the

climatic conditions particularly favorable, he built a home, where he has continued to live since the conclusion of his active work, and where, with his wife, he has enjoyed the love and esteem of the entire community. Mr. Winslow's preaching was characterized by directness and ethical vigor. But his daily life, in which noble strength of character was blended with sincere kindliness of soul, was his most eloquent sermon. His influence everywhere was deep and pervasive and he has left the enduring impress of his fine Christian personality on the hearts of a great multitude.

SAN JUAN, CALIFORNIA..

Sarah I. Cargill, a charter member of our little church, died at her home here on March 5th, at the age of 70 yeas. Her husband, Dr. Cargill, who died a few years ago, came with his bride to San Juan in 1872, from Peacham, Vermont. Her eight sisters, with one or two exceptions, have spent the greater portion of their lives in California. They were Christians of the good old New England type, firm and true to high ideals of living. It has been an encouragement to the pastor to witness the impress that a humble woman, confined to her home for the most part and to her bed for twenty years, has made upon this community. She was a conspicuous example of what real character will do in this sinful world. Her silent though positive life of faith and trust during these years, abides as a power and a testimony among those who knew her. The church and community mourn her loss. D. GOODSELL, Pastor.

FIRST CHURCH, TACOMA.

Tacoma First is making of the Lenten season a real period of devotional thought. The weeks that have passed since the first of the year have brought to us the intellectual approach in the series of sermons by Dr. Dyer on "Can a Modern Man believe the Old-fashioned Doctrines?" and in the studies conducted by Dr. and Mrs. C. K. Standt on "The Messianic Hope." Now we are following a program contemplating a new realization of what Christ was and is to the world and what He may be to us individually.

Dr. Dyer is preaching a series of sermons on "What Jesus has to teach the World." The thirty-minute class on Sunday mornings is studying Walter Rauschenbusch's "Social Principles of Jesus," and after the Sunday night Forum services Dr. Dyer is preaching a short Lenten sermon. Thursday nights Mrs. Standt is teaching Harry Emerson Fosdick's wonderful little book, "The Meaning of Prayer," this study being followed by a brief Lenten address by Dr. Dyer.

Instead of waiting till Passion Week for our special services, Dr. Dyer arranged a program for the week beginning March fifth, which was unique in itself and which proved of great interest and value. Fortunate were those who were able to follow the week through and to hear in succession five such men as Dr. Sydney Strong, Hugh Elmer Brown, Bishop Lemuel H. Wells, Dr. L. O. Baird and Dr. H. C. Mason all speak on the topic, "What Christ Means to Me." From Dr. Strong's first sentence, "Christ is to me the life of God in the world from the beginning, and Jesus Christ is to me the incarnation of that life," to Dr. Mason's closing statement, "And finally He is to me a living Christ for today," we listened in reverent thought, with a new appreciation and a new devotion, and no one of us can ever forget the solemnity of Mr. Brown's "The cross of Christ is absolutely meaningless unless it means, in your life and in mine, sacrifical living."

It would be unwise to attempt anything like a report of these addresses—but they will live in our hearts and in our lives.

For six weeks following Easter, the entire church membership is to be divided into groups, meeting in fourteen places, each group with its own leader, and is to study the tercentenary text book, "Pilgrim Deeds and Duties." The work is being planned and supervised by the Woman's Missionary Society at the request of the Board of Deacons. H. A. MacL.

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